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A DESCRIPTIVE LIST OF THE ARABIC, PERSIAN AND URDU MANUSCRIPTS IN THE BOMBAY BRANCH, ROYAL ASIATIC SOCIETY

By

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I cannot offer this list to the readers of our journal without a certain amount of diffidence. The work has been done intermittently and piecemeal. And the lack of works of reference and catalogues of authority has been keenly felt. It may be said, generally, that barring those that are actually referred to, very few if any, catalogues were available to me. The Library possesses very few Arabic Catalogues; and perhaps I may be permitted to say that I had no access to the complete British Museum or the Bibliothèque Nationale or the Khedivial Library Arabic Catalogues; nor to Brockelmann's Geschichte, Yāqūt's Mu'jam, the Lisān al-'Arab or Vuller's Persian Lexicon, to mention only the most important of those whose need was felt most keenly. This, in addition to other shortcomings, makes me seek the indulgence of the critical reader.

IMPORTANT MSS.

Of all the manuscripts examined by me perhaps the most valuable is the *Kerṣhāspnāma*, **Persian 3.** It would seem as if

only ten other copies of this rare Mathnawī are known. Bombay has two, the other being at the Mulla Firoz Library.[1]

We owe this and a very fine copy of the *Shāhnāma*, **Persian 1,** to the generosity of Mr. Hāmid A. Ali, I.C.S., Collector of Lārkana, Sind.

The two Arabic MSS., **Arabic 2 and 3,** are useful for the study of the History of Yaman, and especially of the Ḥasanī Imams of Ṣan'ā in the 11th Century A. H.

The Society possesses a very beautiful copy of the prose works of Jāmī, **Persian 4,** transcribed only 72 years after the author's death.

And the two MSS., **Persian 11 and 12,** might throw considerable light on the history of Jūnāgaḍh, Sōraṭh and Hālār.[2]

CONTENTS.

Class I.—ARABIC. 5 Notices.

1. Qur'ān.
2. History of the Ḥasanī Imāms of Ṣan'ā, 1000 to 1092 A.H.—Ṭīb^{u} Ahl il-kisā.
3. Biography of the Ḥasanī Imām of Ṣan'ā', al-Mu'aiyad bi'l-lāh, d. 1054 A.H.—al-Jauharat al-Munīra.
4. History of the Bohras (partly legendary).
5. Collection of 5 Khuṭbas.

Class II.—PERSIAN. 19 Notices.

LITERATURE
- *Poetry*—
  - 1. } Shāhnāma.
  - 2. }
  - 3. Kershāspnāma.
  - [Nal-u-Daman—See **Pers. 19.**]
- *Prose*—
  - 4. Prose works of Jāmī.

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[1] This statement requires reservation, because two other MSS. have been brought to my notice since writing these lines. See Pers. 3.

[2] ḍh = ڈھ, ڑھ and ṭh = ٹھ, ڻھ. See our scheme of transliteration.

HISTORY ..	*Akbar*—	5. Ā'īn-i-Akbarī.
	Shāhjahān—	6. Pādiṣhāhnāma.
	Gujarat—	7. Mir'āt-i-Aḥmadī.
		8. Mir'āt-i-Sikandarī.
		9. Mir'āt-i-Sikandarī.
		10. Ḥadīqat-ul-Hind (Extract from).
	Jūnāgāḍh, Sōraṭh and Hālār.	11. History of Sōraṭh and its kings.
		12. History of Jūnāgaḍh and Hālār.
	Bijapur.	13. Basātīn-i-Salāṭīn.
BIOGRAPHY ..		[Nafaḥāt-ul-Uns—See **Pers. 4.**]
		14. Mukhbir-ul-'Awliyā.
		15. Nasab Nāma-i-Wajīh-ud-dīn.
		16. Tuḥfat-ul-Qārī.
ZOROASTRIAN RELIGION.		17. Desātīr.
SANSKRIT (TRANS. from).		18. Mahābhārat.
		19. Nal-u-Daman.

CLASS III.—URDU. 3 Notices.

TALES ..	1. Naqlīyyāt-i-Hindī.
	2. Qiṣṣa-i-Rustam 'Alī.
	3. Story of a famine, and how a saint relieved the situation.

CLASS IV.—MISCELLANEOUS. 1 Notice.

INSCRIPTIONS 1. Persian and Arabic Inscriptions from Bijapur.

CLASS I.

Arabic 1.

Press mark—None.

Qur'ān.

ff. 306. 16 lines. $5\frac{1}{2}\times6\frac{1}{2}$ inches.

Fine copy. The original boards are well decorated, the back has been lately repaired. Well-written and illuminated. Interleaved legible Naskh. Marginal scholia in Persian, which is a clear and elegant Nasta'līq. The date mentioned after the last Sūra is A.H. 1242. No other names mentioned. On the back of the last page there is seal, which I am unable to read.

Arabic 2.

Press mark—ZZ-C-9.

طيب [اهل] الكسا [3]

Ṭīb u ['Ahlī']l-Kisā.

ff. 342. 24 lines. $8\frac{3}{4}\times11\frac{3}{4}$ inches.

Chronicles of Yaman from the year 1000 to 1092 A.H. i.e. 1591 to 1681 A.D. The work is part *one*, of a general History of the Ḥasanī Imām of Ṣan'ā, al-Qāsim al-Manṣūr, and his progeny down to al- Mahdī al-'Abbās.[4]

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[3] See f.116*a*. The word اهل is not legible on the title-page and hence the title طيب الكسا baffled me completely for a time. I once proposed to read it 'kasā,' having regard to 'rasā' in the next line. But now I think that the correct reading is 'Kisā.' For *Ahl al-Kisā*, see Dozy, Sup., Sub. كسو. It means the Panjtan, i.e. The Prophet, 'Alī, Fāṭima, Ḥasan, and Ḥusain. Prof. Nicholson of Cambridge has kindly sent me a very important reference on this point. He refers to the explanation of the term اصحاب الكسا by Sharistānī, in his كتاب الملل والنحل Ed. Cureton, p. 134, l. 8. It would therefore seem that اهل الكسا and اصحاب الكسا are synonymous terms, and that طيب اهل الكسا refers to the Prophet's later descendants.

[4] See S. Lane-Poole's Muhammadan Dynasties, p. 103, Qāsim-Manṣūr 1000-1591 to Mahdi-'abbās 1160-1747. Also Man. de Généologie et de Chronologie pour L'histoire de L'Islam, par E. de Zambaur, Hanovre, 1927, vol. i, p. 123, No. 106. Imams de San'ā, and Table B.

The name of the author appears from the title-page (which is decidedly confusing) and the colophon as محسن بن الحسن بن القسم بن احمد بن الامام القسم Moḥsin b. al-Ḥasan b. al-Qāsim b. Aḥmad b. al-Imām al-Qāsim.

The book was *begun* on Moḥarram one, 1163 A.H. i.e. 11 Dec. 1749.

Begins :— والحمد لله جعل القديم للحديث حديثًا الخ

The author says that he originally intended to write a complete history of Yaman. He begins with an account of al-Manṣūr bi'l-lāh Abu Muḥammad al-Qāsim b. Muḥammad [b. 'Alī],[5] b. Rasūl al-lāh.

On f. 2*a* he gives the scheme of his projected work. He divides the book in *four* parts. Part I, account of Imām al-Manṣūr al-Qāsim. Part II, account of al-Mu'aiyad (for which see **Arabic 3,** ZZ-c-50, *al-Jauharat al-Munīra*), al-Mutawakkil and al-Mahdī (Mahdī Aḥmad in Lane-Poole). Part III, account of Manṣūr (?) and the account of Mutawakkil and his sons. Part IV, account of al-Mahdī abū 'Abdullāh al-'Abbās. Our MS. however comprises only Part I and portion of Part II.

The first chapter begins on f. 2*b*, سنة احدى بعد الف and for each year there is a new heading, sometimes in bold red and sometimes in black letters. The margins contain useful paragraph head-notes.

Part II begins on fol. 116*a*,

الروضة الندية في اخبار الخلافة المؤيدية

Here we have تمام اخبار سنة تسع و عشرين i.e. 1029 A.H. (So Lane-Poole). On f. 255*b*, we have the death of al-Mu'aiyad bi'l-lāh, 1054 A.H. On f. 330*a* we have the death of al-Mutawakkil, 1087 A.H., and on the next page we have a chapter entitled

الشذور العسجدية في الخلافة المهدوية الاحمدية

The book ends with an account of the year 1092. On

[5] See Ahlwardt, Ber. Cat., Index, Personnennamen vol. X, p. 294 *b*.

f. 341*b* (and the colophon) we have the name of the book طيب الكسا والفلك الذى علي جودى[6] النجاة رسا and he says that in the following volume we shall have an account of the reign of Mu'aiyad b. Mutawakkil, and then his successors till Mahdī 'Abbās.

The colophon gives the following data:—" Jumāda'l-'ūlā, A.H. 1065.[7] Ṣan'ā. By the hand of the author. Moḥsin b. al-Ḥasan b. al-Qāsim b. Aḥmad."

Apparently an autograph copy. Legible Naskh [*cp.* Berlin Cat. No. 2175, 13 ; and Index.]

Arabic 3.

Press mark—ZZ-C-50.

الجوهرة المنيرة في جُمَلٍ[8] من السيرة

Al-jauharat al-munīra fī jumal in min as-sīrat.

Author :— (*i.e.* المستنصر) مطهر بن محمد بن المنصر

ff. 363. 24 to 25 lines. 8×12 inches.

An account of the Ḥasanī Imām of Ṣan'ā, al-Mu'aiyad bi'l-lāh Muḥammad b. al-Manṣūr bil'l-lāh al-Qāsim b. Muḥammad b. 'Alī by Muṭahhar b. Muḥammad b. al-Mustanṣir al-Hādawī al-Harmūzī (al-Jarmūzi ?).

Begins :— الحمد لله الذي ابد الدين بالحجج والبراهين

The folios of the MS. are numbered from the end to the beginning (as the pages of an English work). Hence I shall refer to the folios according to the existing pagination. At the end of the book

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[6] For جُودِيّ See Qur'ān 11,46 ; and Art. on Djūdī (Enc. of Islam). I am indebted to my friend, Mr. M. Y. Haindaday, Advocate, for pointing out the Qur'ānic reference.

[7] This is an obvious mistake. It ought to be 1165 A.H.

[8] Read جُمَلٍ. This can be used in a *singular* sense. Else, it means 'Chapitres, parties d'une science.' (Dozy, Suppl., sub. جمل).

(p. 2) some one has described the work as, "Isshurut-ool Mooneerah ; a History of Yemen."

The introduction shows that this Imām, al-Mu'aiyad Muḥammad is the son of Qāsim (b. Muḥammad b. 'Alī), whose full genealogy is given by Tritton in his monograph on the Rise of the Imāms of San'ā (1925, Milford) on page 5 (foot-note).[9]

On f. 354 (really f. 10) is given an interesting example of the Imām's letter to a king of Khorāsān, 'Abbas b. Ismā'īl al-Ḥusainī.

The Imām died in Rajab, 1054 A.H./May, 1644[10] and his son al-Mutawakkil succeeded him, f. 10. The MS. seems to be valuable as it was written only 10 years after the Imām's death. The colophon says that the author finished writing this book at midday, Wednesday, 23rd of Ẓu'l-ḥijja of the year 1065 A.H. or 25th October 1654 A.D.

Fairly legible Naskh. Many diacritical points are missing. Not vocalised, but as inold Manuscripts, there is usually a dot under Dāl and Ṣād and Ṭā ; *e.g.*, المؤيد and صعدة and مطهر The MS. is in good condition, is well repaired and newly bound in half leather. The title page contains numerous endorsements by different hands.

Cp. Ahl., Berlin Cat., No. 9744 (Vol. ix) الجوهرة المضيّة. where he reads في تاريخ الخلافة المؤيدية الجرموزي.

Arabic 4.

Press mark—None.

رسالة الترجمة الزاهرة لفرقة بهرة الباهرة

Risālat at-tarjamat az-zāhira li firqati Bohrat al-bāhira.

ff. 13 (at the end of the vol. The folios of the two MSS. are not numbered consecutively, as the first is a historical work in Persian *Mir'āt-i-Sikandarī*, **Pers. 8**). 7 lines.

[9] See also S. Lane-Poole's Muhammadan Dynasties, p. 103 and E. de Zambaur, Man. de Gén. et Chron. pour L'Histoire de L'Islam, i, 123, No. 106 and Table B.

[10] *Cp.* Lane-Poole and Berlin Catalogue.

Written in big Indian Naskh, with Persian translation in red ink under the Arabic text.

Begins:— الحمد لله الذي لا توفيق الا به ولا هدي الا من اسبا به الخ
تمام تعريف مر خدائرا كه نيست توفيق بر طاعت مگر از مدد او
ونيست هدايت مگر از اسباب راه نمودن او الخ

The author is Ḥājī Ṣalāḥuddīn Ārā'ī, the copyist of the *Mir'āt-i-Sikandarī*. The date is 7 Ṣafar 1265 A.H.

CONTENTS.—Begins with the usual praise of God, etc. This is an essay describing the religious beliefs of a community known as Bohras[11] to which the author belongs (f. 2*a*). The Bohras are Muslims and follow the Sunna (2*b*). They follow a leader (3*a*); and on his death they obey his successor. The successor may or may *not* be the son of the leader (3*b*). This religion was started in Gujarat by a man who hailed from Yaman called 'Abdullāh al-'Ābid and who settled at Cambay (كهمبايت) (4*a*). Now we have the account of his meeting Kākā Kīlā and his wife Kākī Kīlī and wanting water (4*b*). Kākā shows him a salt well, and accepts Islām on 'Abdullāh's causing sweet water to flow from it in a miraculous way. 'Abdullāh returns to the town, argues with the learned and converts the *Bohras* (lit. merchants) by his miracles (5). سدّار جيشنك[12] was the name of the king there (6). He hears of the conversion of the people, and sends an army to capture 'Abdullāh. The miraculous escape of the *walī* ('Abdullāh) (6); and how the king begs pardon and asks to be shown the path (7*a*). 'Abdullāh causes the idol to speak and say that his path is the true) one and the old religion is false (8). Whereupon the king and many others accept Islām (9). This king was later known as Maulāna Saifuddīn, and he appointed his son, Ya'qūb to be leader, in his own life. After Ya'qūb, his son, Mulla Isḥāq succeeded him. The successorship ultimately comes to Zainuddīn (10*a*) "who is the present chief, may God increase his life."

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11 See Art. on Bohoras, Enc. of Islām.

12 Evidently Sirdar Jaisingh; also Beharmal (9*a*).

Islām first appeared in Gujarāt in A.H. 460. The first exponent was 'Abdullāh, his tomb is at Cambay (10). He acquired his knowledge in Yaman, and the origin of this religion goes back to Salmān-i-Fārisī (11). The high rank of Salmān (12). Death of Salmān A.H. 35 (13). Age of Salmān (according to 'Abbās) 350 years! (13 *a*), and that he had *met* "Jesus, Son of Mary, on whom be peace." The word Bohra means "Merchant". (f. 13 *a* and *b*.)

A very amusing summary of the legendary history of the Bohras.

Arabic 5.

Press mark—None.

ff. 165-176 [of **Pers. 14,** *Mukhbir al-'Awliyā*.] 11 lines.

A collection of five Arabic Khuṭbas. Inelegant, but clear Naskh; copied probably 1265 A.H. (as the preceding Urdu Mathnawīs). The last two Khuṭbas are for the عيد الضحى.

CLASS II.

Persian 1.

Press mark—None.

شاهنامه

Shāhnāma of Firdausī.

ff. 309. 9×16 inches.

A beautiful MS. with numerous paintings and very well ornamented headings in gold letters. Beautiful, small, clear, Persian Nasta'līq. The paper is fast decomposing. Held in a modern Indian portfolio and black cloth cover. The folios were originally stitched together but have now become loose.

The Gujarāti writing on the first folio says that this book was 'finished' (?) on 11 March 1843. This is written by the mehta of Hormusjee Dadabhoy Ghadiali. This writing is extremely faint and hardly legible.

The date, 11 March 1843, seems to have been that on which the name of the owner H. D. Ghadiali was written on the book ; or perhaps, the pages constituting the actual text were pasted on to larger sheets and made into a book. A feature of the MS. is that many of the margins have separated from the central portion on which the text is written. The paper of the margins and the central portion differs considerably.

The colophon gives the name of the *copyist* as منعم الدین الاوحدی الساکن بشیراز, Mun'im ad-dīn al-Auḥadī of Shīrāz. He finished the book on Rajab 6, 910 A.H.=14 Dec. 1504 A.D.

في سادس شهر رجب المرجب سنه عشرو تسعمايه الهجريه

The MS. begins with two full-page paintings. Then follows a preface with an account of Firdausī. This preface seems to be the "older preface" of Ethé, see his Cat. of Pers. MSS. at the India Office Lib., Vol. I, No. 860, p. 544, (also Rieu, Brit. Mus. Cat., ii. 534) ; and begins سپاس وآفرین خدایرا جل جلاله که این جهان و آن جهان آفرید الخ

The first two pp. are beautifully written and illuminated and contain the famous, and perhaps apocryphal, *Hajw* beginning with

ایا شاه محمود کشور کشای
زکس گر نه ترسی بترس از خدای

The poem actually commences on f. 6. The first three headings are در آفرینش عالم, در رستائش خرد, and در آفرینش آدم. Then follows praise of the Prophet, etc. The book ends as usual with خاتمهٔ کتاب and کفتار اندر تاریخ شاهنامه.

This MS. was presented to the library by Mr. Hāmid A. Ali, I.C.S. He informs me that it belonged to one Shamsuddin "Bulbul" of Mehar, Larkana District, Sind, a well-known poet, who wished to present it to him in 1910 or thereabouts. Mr Hāmid Ali, of course, refused to accept it as a present and told Shamsuddin that he would give it to some library in his name, which he did later; and we are the richer for it.

As regards its earlier history, Mr. Hāmid Ali writes to say, "I learn that there was an officer called Young (military or civil, I don't know) who somehow obtained that copy of the Shāhnāma in Delhi in the confusion following the events of 1857—probably loot. He had a favourite Sindhi servant, called Pīr Baksh, whom he educated and to whom he gave the Shāhnāma at parting. Pīr Baksh returned to Sind, and on his death the book passed on to his brother, Shamsuddin, who, as بلبل was a well-known poet of Sind. Shamsuddin gave the book to me. More is not known. واللّٰه اعلم بالصواب".

Persian 2.

Press mark—ZZ-a-1

شاهنامه

Shāhnāma of Firdausī.

ff. 616. 25 lines (=50 bayts). 9×15 inches.

The first two pages are very beautifully ornamented. There are also a few paintings in the book. Probably an Indian MS. Does not seem to be ancient. Nasta'līq, clear and fairly elegant. No preface or colophon.

Begins as Vullers and Irani,

بنام خداوند جان و خرد کزین برتر اندازه برنگزرد

but the later headings are different. For example, it begins with

آغاز دفتر اول شاهنامه .p. 2 ; بسم الله الرحمن الرحیم ;
p. 3. درتالیف شاهنامه گوید .p. 4 ; دربیان فضیلت آدمي ;
p. 5. مردن شاعري درتمنای شاهنامه etc.

Ends abruptly with

سرآمد کنون قصهٔ یزدجرد
بماه سفید دار آورد زرد
زهجرت سه صد سال و هفتادو چار
بنام جهان داور کردگار
تم تم تم

The last three headings are آمدن برسام و بیژن و جنگ کردن ' کشته شدن یزدجرد از دست ماهوئي و برتخت نشستن ماهوئي ' در اتمام کتاب شاهنامه '

Daftar I, ff. 1-162 ends with :— خلعت سرفرازی فرستادن
افراسیاب به پیران ویسه وسران و پهلوانان لشکر را جداکانه نواختن و کوس شادماني نواختن

Daftar II, ff. 163-328 ends with :— بخشائش کردن کیخسرو
شاه از پهلوانان لهراسپ شاه وآفرین کردن بروان کیخسرو شاه درکردار او

Daftar III, ff. 339[13]-498. Many of the headings of this daftar (in red ink) are missing and so are the last 32.

Daftar IV, ff. 499-616. Ends as already stated with the death of Yezdgird and the accession of Māhui.

As is seen from the above, there is considerable difference in the endings of these *three* texts, *i.e.*, (1) of Macan (Translated by Warner, Vol. IX, p. 122), (2) of Irani (which is similar to Macan) and (3) of our MS.

See Bank. Cat., Vol. I, Nos. 1-9, etc.

[13] 339 ought to be 329, but as the whole MS. is paginated, I have not changed the Nos.

Persian 3.

Press mark—None.

کرشاسپ نامه

Kersh̲āspnāma.[14]

271 ff. 17 lines. $6\frac{1}{2}\times10\frac{3}{4}$ inches.

Good Nasta'līq. Worm-eaten. Covered black velvet. The first two pages are well illuminated.

Acquired by Mr. Hāmid A. Ali, Esq., I.C.S., Hyderabad, Sind, June 3, 1911. Presented to the Library, 23 December 1921.

Begins :—

جنان جون مرورا کسي يار نيست
جو کردار او نيز کردار نيست

The colophon says :—

صورت اتمام يافت مقابلہ کتاب کرشاسپ نامہ بتاريخ روز
آدينہ ۷ شہر رجب المرجب سنہ ۶۴۵[15] در بلدۂ فاخرۂ شيراز

Copied, Sh̲īrāz, 7 Rajab 625 A.H.=13 June 1227 A.D.

At the back of the last folio there are two prescriptions (mainly salts for digestion, etc., as a medical friend informs me) and some verses. Folio 1*a* also contains selected verses by various hands.

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[14] The usual spelling of this work is Garshāspnāma, used by Ethé and Prof. Browne. But my friend, Dr. Jal Dastur C. Pavry, Ph.D., an accomplished Iranian scholar, informs me that "The correct name of the Iranian Hero....is Kershāspa, because that is how it is consistently written in the Avesta; *cf.* Yasna 9. 11, Yast 5. 37; and see Sacred Books of the East, 18. 369 ff. and Justi, Iran. Nam. 161." I have therefore gone back to the older, and more correct form.

[15] The figure ۶ is, however, an obvious forgery. The MS. was examined by a handwriting expert, and in his opinion the original figure was ۱۰. The figure ۱ was changed into ۶ and ۰ (zero) was deleted. The date ۶۴۵ occurs twice on the same page, and in view of the space between the figure ۶ and ۴ and the erasures, this theory seems to be a probable one. This brings down the date to 1045/1635.

According to Ethé, the Oxford MS., Bod. Cat.. I., No. 507 (Garshāspnāma), has on f. 234*b*—

ز هجـــرت بدور سپهر که گشت
شده چار صد سال پنجاه و هشت

and we have in our MS. on f. 269*b*, the following :—

ز هجرت ز دوري سپهری که گشت
شده چار صد سال وپنجاه و هشت

Therefore the date of composition is 458/1066.[16]

This Mathnawī seems to be very rare. Excluding ours, there are only 10 known copies of the work, *one* each in the India Office Library, at Hannover, at Paris and at Bombay (Rehatsek, Cat. of the Mulla Firoz Library, VII, No. 129, p. 164); *two* in the Bodleian (Bod. Cat., I, Nos. 507 and 508) ; and *four* at the British Museum (apparently not described by Rieu but the Supplements to his Catalogue—to which unfortunately have I no access—may probably contain some information). See Ethé, in Grun. Iran. Phil., II, 234. For further information see India Office Cat., p. 558, No. 893 ; Bodl. Cat. I, p. 454, Nos. 507 and 508 ; and Grun. Iran. Phil., II, 233-235.

Since writing these lines, however, two other MSS. of the Kershāspnāma have been brought to my notice. Our esteemed Vice-President, Shams-ul-Ulama Dr. Jivanji Jamshedji Modi, very kindly pointed it out to me that the Mulla Firoz Library, Bombay, contained an additional copy of this Mathnawī. This is described by Brelvi in his Supplementary Catalogue of the Mulla Firoz Library, p. xxxiii, No. 24. Unfortunately this copy is not traceable, and I have not been able to examine it. But I saw the copy described by Rehatsek, which I shall call *M*.

Dr. Modi, with his usual kindness, also lent me for my own use another copy of this work belonging to Mr. Māhyār Naoroji Kutār of Navsari. This I propose to call *K*.

Of the three MSS. ours, seems to me, by far the most valuable. *M* seems to be almost a different work, and *K*, though full, seems to be too modern, and—from what I could judge by a cursory examination of the earlier portion—is full of interpolations, which do not exist in our MS. which is much the older text.

These are merely tentative remarks. It is much to be desired that same scholar takes up the interesting work of examining these three Bombay MSS. of this very rare Mathnawī, more carefully.

[16] So in *K*.

According to Ethé, this is an account of the exploits of Garshāsp, Prince of Sīstān and an ancestor of Rustam. Generally ascribed to Asadī, but as all MSS. are unanimous in giving us the date 458/1066 and as Asadī died *before* this date, presumably this is by his son, Asadī, the younger.

However we must note that our copy does not begin in the manner in which the Bodleian and the India Office copies begin. Ethé gives the first line as (Ind. Off. Cat. No. 893 and Bodl. Cat. I, No. 507) :—

سپاس از خدا ایزد رهنمای
که از کاف و نون کرد گیتی بنای

From folio 270*a* (6th line from bottom) it appears that the poem consists of 9,000[17] lines and that the author worked three[18] years at it.

A valuable copy of this rare Mathnawī.

Persian 4.

Press mark—None.

Prose Works of Jāmī.

ff. 230. 27-29 lines. 6½×14 inches.

(*i*) *Bahāristān.*
(*ii*) *Nafaḥāt ul-'Uns.*
(*iii*) *Risāla-i Lā'ilāha'illa'l-lāh.*
(*iv*) *Risāla-i-Inshā.*
(*v*) *Risāla-i Kabīr-i Mu'ammā.*
(*vi*) *Risala-i Mutawassiṭ dar Mu'ammā.*
(*vii*) *Risālat un fi'l-'arūz.*
(*viii*) *Risālat un fi'l-qāfia.*
(*ix*) *Risālat un fi'l-Mūsiqī.*

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[17] *K.*=14,000 lines.
[18] *K.*=2 years.

Fine paper. Wide margins. Beautiful small Persian Nasa'līq. In the beginning a list of the above works is given in English from which (viii) *Risālat un fi'l-qāfia* is omitted. The date of the MS. is given as 972/1564. (See description of (ii) below.) Jāmī died 898/1492. (See Browne, Pers. Lit., III, 507.) Therefore this MS. is fairly old as it was written only 72 years after his death.

(*i*) *Bahāristān.* بهارستان ff. 1-20 (pp. 1-41).

Begins :—

چو مرغ امر ذي بالی ز آغاز
نه از نیروی حمـــد آید بپرواز

Ends :—

تک و بوی خامه درین طرفه نامه
که جامی بدو کرد طبع آزمائي
بوقتي شـد آخر که تاریخ هجرت
شود نهصد از هشت بروی فزائي

and والمسؤل من الله ذي الجلال والاکرام الخ. See Ethé, Ind. Off. Cat. No. 1383, col. 771 ; Rieu, Brit. Mus. Cat. II, 755 ; and Bank. Cat. II., p. (32) 48.

(*ii*) *Nafaḥāt ul-'uns.* نفحات الانس ff. 22-174*a*.

Begins :— الحمد لله الذی جعل مرائي قلوب اولیاء الخ

at the end the following line occurs :—

در هشتصد و هشتاد و سیوم کشت تمام *i.e.*, 883 A.H.=1478 A.D.

The colophon says :—

قد فرغ من تحریر هذا الکتاب الشریف العبد المذنب الضعیف المحتاج الي رحمة الله باري محمد الانصاری في اواخر شعبان سنه اثني و سبعین و تسعمایه من الهجرة النبویه تم

This shows that this work, the *Nafaḥāt ul-'uns*, was copied by Muḥammad al-'Anṣārī, in 972 A.H., but there is nothing to show

that the whole MS. is of the same date. Bank. Cat. II., p. 55 and references.

(*iii*) *Risāla-i Lā'ilāha'illa 'l-lāh.* f. 174*b*.

Begins :—لا اله الا الله ایست از باغ هدایت الخ and consists of 11 lines (7 complete and 4 half).

Cp. Bank. Cat. II., p. 61; and Ind. Off. .Cat. No. 1357, 20, both ofwhich begin differently, *i.e.*, من طلب البر من الباری الخ.

(*iv*) *Risāla-i-inshā.* رسالهٔ انشاء ff. 175-197.

Full title :— کتاب منشآت من تالیف افصح المتکلمین مولانا نور الدین عبد الرحمان جامی علیه الرحمه

Begins :— بعد از انشاء صحائف ثنا و محمدت لله الذي انزل علي عبده الکتاب الخ

A collection of letters written by Jāmī to different kinds of people, the first collection being letters to the Derwishes of Khwāja 'Abdullāh. Bank Cat. II., p. 50. (رسالهٔ منشآت).

(*v*) *Risāla-i Kabīr-i Mu'ammā.* رسالهٔ کبیر معما ff. 198-204*a*.

Begins :—

بنام آنک ذات او ز اسما بود پیدا چو اسما از معما

A short account of the art of Mu'ammā or Riddles. (*cp.* Bank. Cat. II., p. 45, No. XI.) In the Bank. Cat. this treatise is named معمای متوسط, No. XII.

(*vi*) *Risāla-i Mutawassiṭ dar Mu'ammā.*

رسالهٔ متوسط در معما ff. 204*a*-210*a*

Begins :— ای اسم تو کنج هر طلسمي
قانع ز تو هر کسي باسمي

This is the same as Bank. Cat. II, 45, No. XIII. The *real Risāla-i Kabīr* seems to be absent from our copy.

(*vii*) *Risālat un fi'l-'Arūz.* رسالة فی العروض ff. 210*a*-220*b*. An essay on Prosody.

Begins :—

سپاس وافر قادری را حرکت سریع دوایر افلاک را الخ

See Bank. Cat. II, p. 47, No. XV.

(*viii*) *Risālat un fi'l-Qāfia.* رسالة في القافية ff. 220*b*-222*a*.

A short tract on Rhyme in Persian Poetry.

Begins :—

بعد از تیمن بموزون ترین کلامي که قافیه سنجان انجمن فصاحت تکلم کنند الخ

See Bank. Cat. II, p. 48, No. XVI.

(*ix*) *Risālat un fi'l-Mūsīqī.* رسالة في الموسيقي ff. 222*a*-230.

A Treatise on Music.

Begins :—

بعد از ترنّم بنغمات سپاس خداوندی که شعبه دانان الخ

See Bank. Cat. II, p. 50, No. XIX.

Persian 5.

Press mark—ZZ-*a*-2.

آئین اکبری

Ā'īn-i-Akbarī by Abu'l-Faẓl.

ff. 417. 21 lines. 11×21 inches.

Magnificent copy; beautiful, big, Nasta'līq. First two pp. beautifully illustrated. Wide margins.

The *Ā'īn-i-Akbarī*, or Institutes of Akbar is the *third* volume of the larger work entitled '*Akbar Nāma.*' This volume contains a description of Akbar's empire, the civil and military government, the revenue system, and a statistical description of the Indian Empire. Trans. 1873 and Ed. 1877, by H. Blochmann, Bib. Ind. Series, Calcutta.

Begins:— اي ہمہ در پردہ نہان راز تو
بیخبر انجام ز آغاز تو

There is no table of contents as is mentioned in the Bankipore, India Office and other catalogues. Numerous scholia (marginal). There is no colophon, and neither the name of the copyist nor the date appears. Probably 18th century.

See (1) Bankipore Catalogue, Vol. VIII, Nos. 554 and 556 (also No. 552 for an account of the *Akbar Nāma* and references.)

(2) India Office Cat., Nos. 264 to 269 (col. 107 to 108.)

(3) Brit. Mus. Cat., Vol. I., p. 251, et seq.

and (4) Būhār Catalogue I., p. 48, No. 65.

Persian 6.

Press mark—None.

پادشاہ نامہ

Pādishāhnāma (Part III)

of Muḥammad Wāriṯh.

ff. 646. 15 lines. 8×12½ inches.

Nasta'līq. Thin, modern, white and grey paper.

Begins:— برسر ہر نامہ د بیرقلم آنچہ کند بہر —* رقم

and after 4 such verses

تعالي الله کرفتکار ظلمت کدہ امکانرا چہ استطاعت کہ کمند
نیستی پیوند الخ

The work bears no title. The long preface contains the following facts:—p. 2, Shaikh 'Abd ul-Ḥamīd Lāhorī, whose style was similar to Abu'l-Faẓl's, was ordered to write a history of the reign of Shāhjahān. Each Daftar contained the events of ten years, and the whole was revised by Sa'd ul-lāh khān. 'Abd ul-Ḥamīd finished the history of the first two periods, but old age forced him to stop (p. 3), and the king appointed Muḥammad Wāriṯh to complete the work.

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* This word is not legible. Is تَیَمُّن according to other sources.

This, the *third* part, was revised by ' Alā'ul-Mulk Tūnī, whose title was Fāẓil khān. The historical narrative begins on p. 4.

چون خاطر خطیر خدیو جهاني الخ

See (1) Bank. Cat., Vol. VII, p. 68. (The author calls this work Part III of the *Pādishāh Nāma* following Rieu and Ethé).

(2) Brit. Mus. Cat., Vol. I., p. 260.

(3) Ind. Off. Cat., Nos. 329 and 330.

(4) Būhār Cat., No. 75 (Vol. I, p. 53).

Persian 7.

Press mark—None.

مرآت احمدي

Mir'āt-i-Aḥmadī.

2 vols. Vol. I 906 pp., Vol. II 835 pp.

15 lines. 9×13 inches.

Native full leather. Thin, bad paper. Indian Nāsta'līq Vol. I has at the beginning the following in English.

"No. 5. MIRAT AHMADI.—A History of Guzerat by Mahomed Ali Khan—Padishāhi Diwan. Vol. I copied from MSS. in the possession of Mohammed Hoosein-u-din, Kazi of Ahmadabad.—1849." Contains a badly written table of contents extending to 10 pp.

Vol. I. Begins:—

فهرس نسخه دفتر کل حمد پادشاه مالکی الملکی که نصب وعزل الخ

The first page contains a few scholia.

After the introduction, the History of the Hindu Rajas commences on p. 27. The volume ends with a colophon saying that it was copied at the instance of Alexander Kinloch Forbes, Esq., at the house of Qāẓī Ḥusainud-dīn, at Ahmadabad and was finished on 3 Ramaẓān 1265 A.H.=24 July 1849, by Munshī Ḥājī Ṣalāḥ-ud-dīn Ārā'ī.

Vol. II. Has a table of contents as in Vol. I and a similar title in English.

Begins with the Chapter entitled :—

مقرر گشتن پنجوره را بر سکنهٔ بلده و احیای بدعت الخ

The colophon is exactly the same as Vol. I. At the end of the volume some documents which look like assessments of land revenue are given and extend to 43 pp. The first of these is as follows :—

العمل عمل را به تودرمل و شهاب الدین در عهد حضرت آشیانی - بلدهٔ احمد آباد

Mostly written in the peculiar script employed for financial statements in India.

For further information see Bank. Cat. VII, p. 145, No. 611 where an excellent table of contents is also given.

This work is now being edited in the Gaekwad Oriental Series. Vol. xxxiv, Part ii of the text, recently published, is the first of the series of three volumes of text and one of translation. Prof. Nawab Ali is the editor, and Mr. C. N. Seddon, I.C.S., the joint translator.

Persian 8.

Press mark—None.

مرآت سکندري

Mir'āt-i-Sikandarī.

327. 13 lines. 8×12½ inches.

Modern Indian Nasta'līq. Thick, modern, grey paper.

Begins :—الحمد لله الذي جعل فردا من افراد البشر الخ

The introduction gives the name of the author as اسکندر بن محمد منجهو and the marginal note to this name says ابن اکبر and says that it is a complete history of the Sultans of Gujarat.

The colophon says that this copy was made for Alexander Kinloch Forbes, Esq., at the house of Qāẓī Ḥusain walad Qāẓī Muḥammad Ṣāleḥ in Ahmadabad, Gujarat in 1265/1849, by Munshī Ḥāji Ṣalāḥud-dīn Ārā'ī.

Many of the headings are obliterated and are not legible. At the end of the MS. there is a small Arabic MS. giving the history of the Bohras رسالة الترجمة الزاهرة لفرقة بهرة الباهرة, **Arabic 4.** Then follow a few blank folios. At the end we have in English the following note: "No. I. Merat Sekandari copied from an old MS. in the possession of Mohammed Hooseinoodeen—Cazi of Ahmadabad. 1849."

This is later than the lithographed text.

See (1) Ethé, Bodl. Cat. I. No. 272-275, col. 144-145.
(2) Brit. Mus. Cat. I. 287.
(3) Bank. Cat. VII. No. 610, p. 144 (for information concerning author, etc.)

Persian 9.

Press mark—ZZ-b-22.

Mir'āt-i-Sikandarī.

pp. 399. 12 lines. 10×13 inches.

Another copy. Clear Indian Nasta'līq. Thin paper.

The colophon says:—

تمام شد واقعه بتاریخ بیست و دویم ماه رمضان المبارک
بوقت دو پهر تمام شد این کتاب والا جناب مسٹر وادبن(?)
صاحب والا قدر عالي شان فیض فیضرسان نویسانیده شد
راقم الحروف لاله جیشنکر و بخشي رام منمقام کهنبایت [19]
نوشته بماند سیر [20] بر سفید — نویسنده را نیست فردا امید
تمت تمام شد

I cannot make out the name of the English gentleman for whom the copy was made. The copyists are (1) Lālā Jaishankar and (2) Bakhshī Rām. No date is mentioned, but the MS. cannot be old.

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[19] MS. کنهبایت
[20] MS. شیه

Persian 10.

Press mark—None.

حدیقة الهند

Extract from the *Ḥadīqat ul-Hind.*

An account of Gujarāt, Ahmedabad and Sūrat.

By Shaikh Aḥmad, *alias* Bakhshū Miyān.

ff. 96. 11 lines. 9×12 inches.

Good Shikasta. The first page contains a complete account of how this MS. came to be copied. Copied for Alexander Kinloch Forbes, Esq. Shaikh Muḥammad Fāẓil[21], alias Dōlū Miyān, acting Munsif of Surat, says that his late brother Shaikh Aḥmad alias Bakhshū Miyān, [Munsif at Surat, died 1265 A.H.,] b. Sh. Ḥāmid b. Sh. Bahādur, had composed a historical work called *Ḥadīqa-i-Aḥmadī* in 3 vols. Shaikh Aḥmad had intended to re-write and divide this book into 15 parts. He completed only one of these and called it حدیقة الهند and died. Out of this work, the account of Gujarāt, which contains an account of Ahmedabad and its castles, etc., has been copied and sent herewith as a souvenir to Mr. Forbes. Dated, 18 Ẓu'l-Qa'd 1266. A.H.=26 Sep. 1850. The copyist is Faiẓ 'Alī b. Fatḥ 'Alī.

Begins:— باب دوازدهم در احوال صوبه گجرات

CONTENTS. Folio 1, Ch. 12. Account of the Province of Gujarāt and Ahmedabad.

Sec.	1.	folio	3*a*	Account of Āidar (Idar)
,,	2.	,,	3*a*	Do. Jhalawar.
,,	3.	,,	3*b*	Do. Nawanager.
,,	4.	,,	3*b*	Do. Cutch.
,,	5.	,,	3*b*	Do. Dongarpur.
,,	6.	,,	3*b*	Do. ? (Rajpipla).

[21] MS. فاصل

Sec. 7.	folio	4*a*	Account of Sirohi.
„ 8.	„	4*a*	Do. ?
„ 9.	„	4*a*	Do. Zamīndār of—.
„ 10.	„	4*a*	Do. Rājas of Sūrat.
	„	4*a*	Do. Rāmnagar.
	„	4*a*	Do. Zamīndār of Māndwī.
	„	5*a*	Do. Zamīndār of Bānsda.
„ 11.	„	5*b*	History of Sōraṭh.
„ 12.	„	6*b*	Do. Past Rajas and Kings (of Gujarat).
„ 13.	„	24*b*	Account of Subedars of Gujarat until English Domination.
„ 14.	„	30*b*	State of Jūnāgaḍh.
„ 15.	„	32*a*	State of Samī (?) Rādhanpūr, etc.
„ 16.	„	32*b*	State of Jālōr (جالور)
„ 17.	„	33*a*	State of Cambay (Khanbāyat.)
„ 18.	„	34*a*	Gaikwār of Baroda.
„ 19.	„	43*a*	The Nāẓims of Bharōch (Broach) and the Parsis.
		(45*b*	How the Parsis came to India.)
„ 20.	„	46*b*	Account of the Port of Sūrat.

The twentieth and last section, extending to 50 ff., contains important material for the History of Sūrat and its Kings, beginning with Sultan Quṭb ud-dīn, A.H. 591. But from f. 47*a*, it is evident, that the History given here in detail, begins from A.H. 909. The account of individual chiefs begins from f.50*b*, (Maḥmūd khān, 995 A.H.)

The last person, to whom a separate section is allotted, is Nawab Mīr Afẓal ud-dīn Khān, Qamar ud-dawla, Ḥishmat Jang, f. 88*a*, who was accepted as the rightful successor by Mr. Elphinstone in 1237 A.H. Born 1196 A.H.=1781 A.D.; died 1261 A. H.=1846 A.D. *i.e.*, within about 5 years before this work was copied.

Persian 11.

Press mark—ZZ-c-51.

تاریخ سورٹھ و راجہائش

A History of Sōraṭh and its Kings,

By Ranchodji Amarji Dīwān.

ff. 82. 13 lines. 6×11½ inches.

Shikasta. Slightly worm-eaten. The fly-leaf says that the MS. was presented to the society by T. M. Dickinson on 30th September 1835.[22] The book is also incorrectly named تواریخ گجرات both in Persian and English characters. This is due it seems to what is said on f. 2*a*, ll. 2 and 3.

On f. 2*a*, the name of the author appears as رنچھورجي ولد امرجي ديوان and he says he had read a good deal about Indian History and particularly about the History of the province of Gujarat.

Begins :— شنکر جگنناتھ

ذکر آن سلطان السلاطین از حوصلہ تقریر دور و بوصف آن خاقان الخواقین الخ

Written apparently at the request of a certain Governor of Bombay whose name is not very legible. The colophon [23] says :—

این دو سطر تحفۂ حقیر بدرگاہ والا جاہ گورنر صاحب ملکلین[24] صاحب دام دولتہ از جونہ کہر مرسول کشت.

تاریخ سیوم شوال سنہ ۱۲۴۵ چیتر شود پنجم سموت ۱۸۸۶

5 Chaitr Shudh, Samwat 1886 = 3 Shawwāl 1245 = 29 March 1830.

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22 It is also possible to read the 3 in 1835 as 8. But, as the book is catalogued on p. 583 of our old Cat. dated 1874, as "Gujarath Tawarikh or History of Gujerath," the earlier date seems correct.

23 I am indebted to my friend, Prof. Shaikh Abdul Kadir Sarfaraz, formerly of Elphinstone College, Bombay, for deciphering the colophon.

24 Probably Sir John Malcolm (1769-1833). Governor of Bombay, 1826-1830. Dic. of Nat. Biog., XXXV. 404 at 411.

Persian 12.

Press mark—None.

تاریخ جونا گھڈ و ہالار

History of Jūnāgaḍh and Hālār

by Ranchodji Amarji Dīwān.

ff. 155. 13 lines. 6×11¼ inches.

Slightly worm-eaten. Clear Nasta'līq. Certain names in Nāgarī characters in the margin. The MS. is written by two hands. [See ff. 12*b* and 13*a*, ff. 130 to 145 and the last 7 or 8 pp. These seem to be by the copyist of **Pers. 11.** ZZ-c-51.]

Begins:— بسم الله الرحمن الرحيم

ذکر آن سلطان السلاطین ازحوصله تقریر دور و در وصف آن خاقان الخواقین الخ

On f. 1*a* we have a seal which is hardly legible and the following words

ابن کتاب مستطاب بوالا شان مبازرت تزمین اوستین (?) هدیه دارم

and in the left hand corner الجز اول، تواریخ سورتهه و ہالار است

On f. 2 we have برخي از سوانحه سرکار جونه گهڈ و ہالار و راجهایش.

The colophon says this copy was written in Samwat 1892, six years later than **Pers. 11.** It also clearly says that the MS. is written by *two* hands. f. 155*b*:—

این نسخه تواریخ سورتهي بتاریخ * * [25] نهم (۹) سموت ۱۸۹۲ از اول تا کوائف جونه گهڈ بدستخط فقیر حقیر خاک پای دیوان صاحب رنچهورجي امرجي قلمی کشت

(In the margin we have میرشنکر)

و دیگر جزهای آخرین وقایع سرکار نکربدست دیوانجی صاحب مرقوم است

(See f. 119*b* onwards, especially f. 130.)

[25] As it begins with آ it may be Āshwin or Āshād, but it is difficult to see how the actual writing can be so read. It may be آشو.

This MS. is the work mainly of Ranchodji's scribe 'Mīr Shankar', and if the colophon is to be believed, some portions are by Ranchodji himself. If that be so, then **Pers. 11** would seem to be in the handwriting of the Dīwān, as the scribe of that MS. seems to be the same as that of ff. 130 fol. and of *some other portions also.*

ff. 156-161 contain additional notes on various matters, such as a diary of receiving property from Sarkār Jāmsaheb, f. 156; a list of Rajas of Jūnāgaḍh, 157*b*; list of Rajas of Jūnāgaḍh which is inscribed on a black stone tablet at the Fort of Girnār, and income from Talukas of Sōraṭh, Hālār and Jhālawad, f. 158a; account of fort of the Jodhpūr (Mārwār) 158*b*, etc.

Cp. (1) Rieu, Brit. Mus. Cat., III, p. 1041*a*. Or. 1986, *I*. This is only an extract. Sōraṭh and Sūrat seem to have been confused.

(2) Tārikh-i-Soraṭh, a history of the provinces of Soraṭh and Hālār in Kathiawaḍ, by Ranchodji Amarji, Dīwan of Junāgaḍh. Translated from the Persian by E. Rehatsek, Bombay, 1882. Introduction by Burgess. Our library has a copy, *DX-f-47*. Mentioned by Edwards, in his Cat. of Pers. Books, in the Brit. Mus., Col. 624.

COMPARISON OF CONTENTS OF **Pers. 11, Pers. 12,** AND *DX-f-47*.

	A.	B.	C.
	Pers. 11.	*Pers.* 12.	*DX-f-47.*
	Ta'rīKh-i-Soraṭh.	Ta'rīKh-i-Jūnāgaḍh, wa Hālār.	Ta'rīKh-i-Soraṭh.
	f.	f.	p.
Description of Jūnāgaḍh (Sn. Karan Kubj)	2a	2a	24
Mahals which pay all the land and customs revenue to Jūnāgaḍh	4*b*	6*b*	48
Kutiana	4*b*	7*a*	49
Bantwa	5*a*	8*a*	51
Mangrol (MSS. Manglore)	5*a*	8*a*	51

	A.	B.	C.
	Pers. 11.	*Pers.* 12	*DX-f*-47.
	Ta'rīKh-i-Soraṭh.	Ta'rīKh-i-Jūnāgaḍh wa Hālār.	Ta'rīKh-Soraṭh.
	f.	f.	p.
Kesod (B has كيسو ج)	7*a*	11*b*	62
Malia	7*a*	12*a*	62
Chorwād	7*a*	12*a*	62
Patan	7*a*	12*a*	63
Korinār	8*a*	14*a*	76
Ūna and Delvāda	8*a*	14*b*	77
Rānpūr	8*b*	15*a*	79
Visāvadar	8*b*	15*b*	79
Dīva	8*b*	—	79
Muẓaffarabaḍ	8*b*	—	79
Kathiawād	9*a*	15*b*	81
Amreli	—	16*a*	82
Rajas of Jūnāgaḍh	9*b*	29*b*	83
Reign of Manḍlik	10*a*	—	116
Naughan's conquest of Sindh	10*a*	32*b*	105
Sulṭān Maḥmūd's conquest of Jūnāgaḍh. [*Here there are some titles which I cannot read.*]	13*a*	37*b*, 40*b*	116
The Bābīs	17*b*	—	[137]
War with the Peshwas and Gaekwar .. [*From here onwards A contains no titles in the margin until we come to f.* 52*b*]	24*a*	68*a*	161
An account of Jām (History of Nagar) .. [*From here onwards I do not propose to give the name of each of the Jāms nor all the chapter headings*]	52*b*	120*a*	240
Jām [Jasāji] makes a friend of Rao Saheb [Bhānji]	64*b*	139*b*	271
Meeting of Nawab Saheb Hāmid Khān with Mehrāman Khawās	66*a*	141*b*	275
Flight of Jām Jasāji	66*b*	142*a*	277
The English Army attacks Nagar ..	70*a*	—	287
MAHALS PAYING TRIBUTE TO JUNAGAD. Porebunder	—	17*a*	83
Gondal	78*b*	24*a*	93
Rajkot	79*a*	24*b*	94
Morbi	79*a*	25*a*	94
Bhavnagar	79*b*	25*a*	95
Jhālāwar	81*a*	27*b*	98
Account of Okh	80*a*	153*b*	299
Vankaner	81*b*	(29*a*)	—

From this comparison it is clear how closely connected the MSS. are. Only a deeper study would show how they are related to each other, but from certain chapters, *e.g.*, Korinār (A. f.8*a*; B. f.14*a*; C. 76) and the section on the Kings of Jūnāgaḍh (A. f.9*a*; B. f.29*b*; C. 83) it seems that B is on the whole the fuller of the two and contains the signs of revision. C seems to be a translation of a MS. which has again a different arrangement from either of the above two.

Persian 13.

Press mark—ZZ.f.19.

بساتين سلاطين

Basātīn-i-Salāṭīn.

A History of Bijapur by Muḥammad Ibrāhīm Zubairī.

ff. 760. 11 lines. $5\frac{1}{2} \times 8\frac{3}{4}$ inches.

Thin, bad paper. Legible Shikasta Āmīz Ta'līq.

This MS. was presented to the Society by T. M. Dickinson in 1835.

Begins :—

سپاس گوناگون و ستائش از حد افزون مر صانعي را الخ

A History of Bijapur beginning from the 'Ādilshāhis (The first of whom was Yūsuf 'Alī 'Ādilshāh, f. 6.) to the time of Aurangzīb.

The author's name is given as محمد ابراهيم زبيرى and the book is entitled بساتين سلاطين f. 5*b*. This agrees with the name given in the Bank. Cat. Vol. VII, p. 148, No. 612; whereas Rieu Brit. Mus. Cat. I, 319 gives the author's name as غلام مرتضي. For contents, etc., see the two catalogues quoted above, and Morley, R.A.S. Cat., p. 79.

The colophon does not give the date of *composition*, but says that it was copied in 1245/1829.

Copyist: Saiyid Amīn.

Persian 14.

Press mark—None.

مخبر الاولیاء

Mukhbīr ul-Aẓliyā.

An account of Chishtī Saints buried at Ahmedabad, by Rashīd ud-dīn b. Aḥmad Chishtī.

ff. 148. 17 lines. 8×12 inches.

Nasta'līq inclined to Shikasta. Bound in full red Indian leather. Modern grey paper.

Begins:— سپاس وافرو نیایش متکاثر مر شاهد غیب را الخ

The introduction begins with praises of Saiyid Muḥammad Aḥsan as-Sijzī who is the spiritual guide of the author and the head of the Chishtī order. The author, having paid a visit to this person, returned to his native town Ahmedabad, Gujarat. This book was apparently written for the benefit of the author's two sons Jamāl ud-dīn Muḥammad alias Jaman (Chaman?) Miyān, and Khūb Miyān Ḥusām ud-dīn Muḥammad Farrukh.

The author's full name and pedigree is given on f.2*b*. (3rd line from bottom) Rashīd ud-dīn [رشید الدین مودود ؟الا] b. Shaikh Aḥmad Chishtī al-Fārūqī b. Shaikh Ḥusāmud-dīn Muḥammad Farrukh aṣ-Ṣūfī al-Chishtī. The title given on f.3*a* is مخبر الاولیا و مدارج—(?). The first chapter begins:—

تمهید فی ذکر الولا والولي f. 4*b*.

1. Account of Mun'imud-dīn Saiyid Ḥasan as-Sijzī (والسجزي بالکسر والسکون والزا ; Comp. Ethé, Ind. Off. Cat. col. 263. No. 637. سیر العارفین) f. 5*a*.
2. Saiyid 'Abd al-Qādir Jīlānī, f. 11*b*.
3. Khwāja Quṭb ud-dīn al-Chishtī, f. 16*b*.
4. Khwāja Ḥamīd ud-dīn Nakōrī, f. 23*a*.
5. Shaikh Muḥammad Narnūl Chishtī, f. 29*a*.
6. Shaikh 'Abd ur-Raḥmān, f. 30*a*.
7. Shaikh Sirāj ud-dīn alias Shaikh Qāẓī Shu'aib, f. 31*b*.

Then follow short notices until we come to f. 37*a* to 45*b* Shaikh Khwāja Farīd ul-Ḥaq wa'd-dīn Shaikh Mas'ūd Chishtī.

On f. 48*a* we have an account of Ḥājī Majd ud-dīn Ḥājarmī Dehlawī; then follows, f. 48*b*, Shaikh Shihābud-dīn and 4 lines later Ḥazrat Qāzī Khazīr. The MS. however ends abruptly at f. 48 *b* and the account of the last mentioned saint is incomplete.

On f. 49*b* the MS. begins anew with بسم الله الرحمن الرحيم and gives an account of Ḥazrat Saiyid Aḥmad Ja'far Shīrāzī. The account ends at f. 51*a* and on 52*b* we have an account of Saiyid Jamāl ud-dīn. Henceforward every personage has a separate chapter to himself, beginning with a fresh Bismi'l-lāh and a fresh page. These saints are mostly buried in Ahmedabad.

On f. 81*b* begins a long account of Shaikh Muḥammad Chishtī d. 1040 A.H. (f. 93*b*) followed by an account of his four sons.

A Rifā'ī saint is described on f. 109*a*, and a fairly long account of Saiyid Quṭb ud-dīn Qādirī is given on f. 112.

The last account begins on f. 146*b* Ḥazrat Saiyid Yūsuf known as Saiyid Rājū Qattāl (راجو قتال) Ḥusaini Chishti d. 5 Shaw. 731 A.H.=13 July 1331 A.D.

The MS. is not dated. But the Hindustanī قصهٔ رستم علي which follows after 4 blank pages is dated 1264 A.H.=1848 A.D.—not an improbable date for our MS.

I cannot ascertain the name of the copyist. The Hindustanī MSS. are in a different hand.

Persian 15.

Press mark—None.

نسب نامهٔ شاه وجيه الدين

Nasab Nāma-i-Shāh Wajīh ud-dīn.

ff. 178-193. of **Pers. 14.** 11 lines.

Incomplete. Very inelegant and unformed Nasta'līq.

Begins.

الحمد لله رب العالمين و العاقبت للمتقين والصلوة الخ

Author: Saiyid Yaḥyā b. Saiyid Ḥusain.

Persian 16.

Press mark—None.

تحفة القاري

Tuḥfat ul-Qārī, by Shaikh Manṣūr.

ff. 216. 15 lines. 6×11 inches.

Wide margins. Legible Nasta'līq. Slightly worm-eaten. There is a confusion as regards pagination. Two or three persons have tried their hands at it, with not very felicitous results. I have endeavoured to give references to the folios as counted by me.

An account of Saints. Before the MS. begins, we have on the fly-leaf, dates of various anniversaries of saints. The folio actually preceding the commencement of the book contains various words giving dates of the death of different personages according to the *abjad* system.

Begins:— منت مر کریمی کہ انعام لطفش عام است

و اکرام کرمش علی الدّوام کہ منزہ است از تناول الخ

The author's name and pedigree is given on f. 5*a* and 198*a*; Manṣūr b. Shāh Chānd Muḥammad b. Shāh Muḥammad Mīr b. Shāh Ḥāmid b. Shāh 'Abd ul-Qavī b. Shāh Chānd Muḥammad b. Shāh Ḥamīd ud-dīn (known as Shaikh Chā'ilda).

The author was 40 in A.H. 1119=1707 A.D. *i.e.*, at the date of the composition of the book, f. 10*b*, l. 3.

It would seem that the inspiration to write the book came from two dreams which the author describes on f.9 and f.11. On Ramaẓān 17, 1119 A.H., an old man appears to him and informs him, that the author's spiritual chief had appointed Shaikh Tājan as his successor. And later, an old Arab asks him to begin his work with an account of 'Abbās (a companion of the Prophet), from whom the author is descended. Hence the book begins with an account of 'Abbās, f. 12*b*.

The scheme of the book is described on f.12 *b*. It is divided into 3 parts, and two appendices.

Part I. ff. 12*b*-31*b*. Account of Ḥaẓrat 'Abbās.

Part II. ff. 31*b*-85*b*. Account of Shāh 'Ali Sarmast and how he settled in Gujarat and converted people.

Part III. ff. 85*b*-198 *b*. An account of Shāh Chā'ilda [d. 7 Ṣafar, 911 A.H., f. 112*a*] and Qāẓī Maḥmūd, 'Maḥbūb ul-lāh [d. 941 A.H., f. 184] and his sons.

APPENDIX.

Faṣl. I, ff. 198*b*-204*a*. Account of Shaikh ul-Islām Shāh Lār Muḥammad.

Faṣl. II, ff. 204*a*-216*b*. Account of Shāh Jamāl Muḥammad, [d. 985 A.H., f. 216 *b*.]

Copied, 19 Jumāda I, A.H. 1261 = 27 May 1845 A.D. by Gulāb ud-dīn b. 'Abd ur-Rasūl b. Haẓrat Shāh 'Alī b. Gulābud-dīn.

Persian 17.

Press Mark—ZZ-e-13.

Desātīr.

pp. 195 (numbered in Guj.) 19 lines. 9½×5½ inches.

Clear, Fine Nasta'līq.

Before the MS. begins, we have the following in Engl.

"Bombay, 27 April 1819.
Presented to the Literary
Society of Bombay.

"This Manuscript copy of the DESATIR (which has been twenty-five years in the family of the PARSI at SURAT from whom it was obtained), is presented to the *Literary Society of Bombay*, to be deposited in the LIBRARY in consequence of a letter of this date which will appear in the *Bombay Gazette* under the signature of

VINDEX."

"19*th April* 1819
SURAT."

Begins:— بنام ایزد بخشایندہ بخشایشگر مہربان
هُوْزامیم هم فَه مزْدان هم مرناهرس هم وزْماس هم مَرشْیور الخ

See Ethé, Ind. Off. Cat. No. 2826; and Browne, Lit. His., i. 53, ftn. The Library possesses a copy of the Edition and Translation of the *Desātīr* by Mulla Firuz bin Kaus. Bombay 1818, 2 Vols. ZZ-f-2.

Persian 18.

Press Mark—ZZ-b-2.

مہابھارت

Mahābhārat by Faiẓī.

ff. 565. 21 lines. 13½×8 inches.

Clear Nasta'līq. Not dated. Contains a few illustrations. Slightly worm-eaten.

A prose translation of the famous Hindu Epic by Faiẓī. The book is complete in xviii Parvas. There is no preface or colophon, and no dates are mentioned. The MS. cannot be old, perhaps 18th century.

Begins:— پرب اول کہ آن‌را آد پرب کویند. درییان حقیقت پیدائش مخلوقات و شرح کوروان و پاندوان و جگ مارکردن راجہ جیمنجي کوید .

آبرو بخش چشمہ سارسخن * آشنای محیط پی سروبن الخ

At the very end it is said that Shri Vyas took three years to complete the work, f. 565*b*.

For further information see

(1) Rieu, Brit. Mus. Cat., i. 57 *b*.

(2) Ethé, Ind. Off. Cat. col. 1080, No. 1928 et. seq.

(3) Ethé, Bodl. Cat. i., Nos. 1306-1314.

(4) Pertsch, Pers. Hands. Berlin, No. 1079 (p. 1025).

(5) And for Biographical Material, Bank. Cat. ii, 202.

Persian 19.

Press Mark—EX-d-68.

نل و دمن

Nal-u-Daman

" . By Faiẓī.

ff. 138. 15 to 17 lines. $5\frac{1}{2} \times 8$ inches.

A free adaptation of the story of Nala and Damayanti in the Mahābhārat. The third of Faiẓī's Khamsa and probably the most popular of all his works.

Copy originally belonging to "—Blochmann 1868." No preface. Modern copy. Folios damaged, and have been remounted and repaired. Indian Nasta'līq. (ff. 70 to 109 Shikasta Āmīz).

Begins:— اي در تک پوي تو ز آغاز

عنقاي نظر بلند پرواز

Three verses of the Epilogue mentioned in the Bank. Cat. are to be found on f. 134*b*., ll. 3-5, where the author says that he finished the book in the 39th year of the Emperor's reign, *i.e.*, 1003 A.H. = 1594-95 A.D.

Colophon:—

تمام شد نسخهٔ نل و دمن من تصنیف مولوی فیضي فیاضي قدس سرهٗ

No date or name of copyist mentioned.

See (1) Brit. Mus. Cat., ii. 670*b*.

(2) Ind. Off. Cat., No. 1468 (Col. 805) to 1478.

(3) Berlin Cat., No. 925 (p. 905).

(4) Bank. Cat., ii. Nos. 263 and 264 (and references).

(5) Būhār Cat., i. No. 369.

CLASS III.

Urdu 1.

Press Mark—Z-b-31.

نقلیات هندی

Naqlīyyāt-i-Hindī.

65 ff. 7 lines. 8×12 inches.

No title page. Some one has inserted a title in English at the end, as 'Nakliyat Hindi.' I have adopted this title. Author unknown. Not dated.

Written on modern white paper. Clear, but unformed and inelegant Indian Nasta'līq.

Begins:—

نقل پیہلی [26]

دو عورتین ایک بچے کے واسطے جھگرتي [26] تھین

A collection of 69 stories beginning with the famous Biblical story of two women claiming the same child; and ending with a story of Sulṭān Maḥmūd and Ayāz. The slave is one day surprised by the Emperor in the treasure-house, and Maḥmūd finds that in spite of his position and wealth, Ayāz is wearing his old clothes in humility and in remembrance of his past. Maḥmūd is sorry for suspecting his slave, and makes amends by increasing his rank.

Urdu 2.

Press Mark—None.

قصۂ رستم علی

Qiṣṣa-i-Rustam 'Alī.

ff. 152 to 159, **Pers. 14.**

After the Persian account of saints, *Mukhbir-ul-Awliyā*, **Pers. 14,** follows this short versified biography in Hindustānī. Written in a peculiar hybrid between Naskh and Nasta'līq.

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[26] Note spelling. The spelling is curious:—*e. g.* Story 11, بوڈھے instead بوڑھے and Story 12, سچھي instead of سچیلي, etc.

Title:— این قصهٔ رستم علي ابراهيم قلي مندرجاست

Begins:— اتهـــا ایک جوانمـــرد رستم علي
کہ تهي اسکي سب هند مین کهلبلي

(1)

Ends:— این کتاب قصه رستم علي خان بهادر تمت تمام شد
تحریر فی التاریخ ششم ذي الحج ســنه ۱۲۶۴

Urdu 3.

Press Mark—None.

ff. 160-165*a*, **Pers. 14.**

Another Hindustani Mathnawī; describing a famine in Gujarat and how a saint relieved the situation. Peculiar language. No attention is paid to metre which seems to be —◡— —/—◡— —/—◡—. Many Gujarati words occur.

Begins:— ملک مین گجرات گر پر نور هے
شهر احمد آباد گر مشهور هے

(Note scansion of احمد آباد=Am/dā/bād.)

Ends:— ای سلیمان کر حکایت کون تمام
هونگا مین حضرت محمد کا غلام

Written 26 Ẓu'l-Ḥijja, 1264 A.H.

CLASS IV.

Miscellaneous 1.

Press Mark—None.

Inscriptions.

"Arabic and Persian inscriptions from Beejapoor collected and copied by Hoossein Saheb Bhaugay and Mahomed Ali Bhaugay, Brothers Rojendars of Beejapoor.

"1848-1849.

"Presented to the Bombay Branch of the Royal Asiatic Society Sep. 1850."

70 ff.=140 pp. 8×12 inches.

At the beginning the Marathi (in Modi character) foreword says that the inscriptions are from Mosques, etc., at Bijapur. Copied at the instance of "Hazrat Bartle Frere Saheb Bahadur, Resident of Satara," by Muḥammad 'Ali Munshī. 12 Jumāda II, 1264 A.H. = 17th May 1848.

Written on modern white paper. Fairly big clear hand. The inscriptions are usually in Arabic. Indian Naskh. 6 blank ff. at the beginning and a dozen at the end.

The Persian preface says:—

از عهد سلاطین دکهن در عمارات و مساجد ومقابر وبالای حصار و برجها بر تختهای سنگین تواریخ وغیره کندیده نصب نموده بودند - بحکم فریر صاحب عالي شان بهادر رسیڈنٹ علاقهٔ ستاره نقل مطابق اصل تحریر و ترقیم بندهٔ عاصی حافظ محمد علی منشي کچهری بلده بیجاپور نموده

مرقوم دوازدهم جمادي الثانی سنه ۱۲۶۴ هجري مقدسه.

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